

Jam 3 - triple assonance - 3 vs w same letter

ie he has judged me
anonymity
affliction - word play of sounds
repetition of sounds
I

1	
	אֲנִי הַגֵּבֶר רָאָה עֲבָרָתוֹ: I (am) the man who has seen affliction in the rod of his wrath <LSB: because of the rod/ESV: under the rod> <i>metonymy - affliction refers to govt / Wall St</i>
הַגֵּבֶר (גֵּבֶר)	Noun ms Abs The man
רָאָה (רָאָה)	QP3ms To see <i>directive genitive</i>
עֲבָרָתוֹ (עֲבָרָה)	Noun fs Constr + 3ms PS -rod is doing the act of wrath <i>construct form causes the genitive of his wrath</i>

2	
	אֹתִי נָהַג וַיִּלְךָ תְּשֻׁדָּה וְלֹא-אֹר: He has driven me and He made me walk in the darkness and not in light <ESV: he has driven and brought me into darkness without any light;> <LSB: He has driven me and made me walk in darkness and not in light.>
אֹתִי (אֵת)	DDOM + 1cs PS
נָהַג (נָהַג)	QP3ms To LSB/ESV: drive/ESV: lead
וַיִּלְךָ (וַיִּלְךָ)	HIwc3ms I - Yod <i>Holam vowel</i> Hiphil: Prefix patach, R3 tsere To make(H) go/walk
תְּשֻׁדָּה	Noun ms Abs Darkness

let beed
accoustic

Lam 3:1-33
Heb 423
Class 8, March 17, 2026

3	אֵד בִּי יָשָׁב יִהְיֶה יָדוֹ כָּל-הַיּוֹם: ס	
Surely against me He turns (again repeatedly) His hand all the day		
אֵד	Particle of affirmation Surely	anthropomorphism explain 6 by an
יָשָׁב (שׁוּב)	QI3ms To turn/return	
יִהְיֶה (הָפֵךְ) <i>ה' (6) ה' (6) ה' (6)</i>	QI3ms To turn (i.e. again)	

4	
בָּלָה בְּשָׁרִי וְעוֹרִי שִׁבַּר עַצְמוֹתַי:	
He made waste away my flesh and my skin. He has broken my bones.	
בָּלָה (בָּלָה) O: בְּשָׁרִי וְעוֹרִי	DP3ms To LSB/ESV: make waste away/make old /wear
בְּשָׁרִי (בָּשָׂר)	Noun ms Constr + 1cs PS My flesh
וְעוֹרִי (עוֹר)	Conj + Noun ms Constr + 1cs PS My skin/hide/leather
עַצְמוֹתַי O: (שִׁבַּר) שִׁבַּר	DP3ms - intensive use of piel makes To shatter/break

piel - create a state Hiphil - make something become an action

is built against
as besiege

A&C pg 135 (b)
upon me: the fault upon
against me - the built
against me

5	
	בָּנָה עָלַי וַיִּקֶּר רֹאשׁ וַתִּלְאַהּ:
He besieged me and he enveloped me with bitterness and tribulation.	
בָּנָה (בָּנָה)	QP3ms To LSB/ESV: besiege/build
וַיִּקֶּר (וַיִּקֶּר)	HIwc3ms Hiphil (causative): Note 1 III – guttural To LSB: encompass/ESV: envelop/KR: smite/strike
רֹאשׁ (רֹאשׁ)	Noun ms Abs With LSB: gall/ESV: bitterness/BLB: gall / venom
וַתִּלְאַהּ (וַתִּלְאַהּ)	Conj + Noun fs Abs And travail

show I
can be
adversative

Note 1: The word וַיִּקֶּר (nāqap) is generally considered a Hiphil stem because it fits the morphological and semantic patterns of the causative stem in Biblical Hebrew, specifically functioning as a weak verb with a guttural consonant.

Here is why it is identified as a Hiphil:

Semantic Meaning (Causative): The root נ-ק-ר often indicates "to go around," "to surround," or "to encompass". In the Hiphil, this frequently translates to causative actions such as "to cause to surround," "to go around," or "to strike off".

Morphological Indicators (Hiphil Form): The Hiphil stem is typically marked by a ה (he with hireq) prefix before the 1st radical and a hireq-yod stem vowel under the 2nd radical (or sometimes a patach). Even when the form is irregular (e.g., in the imperfect, where it might be yaphqil), the structure indicates a Hiphil.

Verb Type (III-Guttural): The verb is a Third-Guttural or Lamed-Heh type verb. The Hiphil perfect 3ms is often הִקִּיף (hiqqip), showing the characteristic ה prefix.

Verb Classification: In many lexical analyses, instances like haqqep (hifil infinitive) or hiqqupu (hifil perfect 3cp) are classified under the Hiphil stem due to their causative or active nature compared to the simple Qal.

In summary, the presence of the causative meaning, the characteristic Hiphil vowels, and the specific conjugation patterns for III-weak verbs identify it as a Hiphil stem.

לִּי - translated "my head" - he surrounded my head and
worked hard

gen of quality eternal

6	
בְּמַחְשָׁכִים הוֹשִׁיבָנִי כְּמֵתֵי עוֹלָם: ס	
In dark places He <u>has</u> made me dwell as those dying forever. <i>sb. like the dead for eternity</i> <LSB: Dark places He has made me inhabit, Like those who have long been dead.> <ESV: he has made me dwell in darkness like the dead of long ago.>	
בְּמַחְשָׁכִים (מַחְשֶׁךְ)	Prep + Noun mp Abs In dark places
הוֹשִׁיבָנִי (יָשַׁב)	HP3ms + 1cs PS Note R1 yod: yashav (dwell/sit) and not shuv (return) To make me(H) dwell
כְּמֵתֵי (מוֹת)	Prep + QPtmp Constr To die
עוֹלָם (עוֹלָם)	Noun ms Abs Of old

1. absolute quality

stages 2

7	
גָּדַר בְּעָדֵי וְלֹא אֵצָא הַכְּבִיד נְחֹשְׁתִּי:	
He hedged behind me so I could not go out and he has made my chain heavy <ESV: He has walled me about so that I cannot escape; he has made my chains heavy; >	
גָּדַר (גָּדַר)	QP3ms To hedge
אֵצָא (יָצָא)	QI1cs To escape/go forth
הַכְּבִיד (כָּבֵד) S: God	HP3ms To cause to be heavy
נְחֹשְׁתִּי (נְחֹשֶׁת)	Noun fs Constr My chain (bronze piece)

NOT to know

can also mean copper or bronze

log

Lam 3:1-33
Heb 423
Class 8, March 17, 2026

8	
גם כִּי אֶזְעַק וְאֶשׁוּעַ שְׁתֵּם תִּכְלֹתִי:	
Even when I cry out and I shout for help, He shuts out my prayer. <LSB: Even when I cry out and call for help,/ESV: though I call and cry for help,>	
אֶזְעַק (זַעַק)	QI1cs To cry out
וְאֶשׁוּעַ (שׁוּעַ) - <i>hidden</i>	DI1cs Waw Conjunctive To shout
שְׁתֵּם (שְׁתֵּם) (S-T-M) or שְׁתֵּם	QP3ms To shut out

*only occurs in Heb
appears to be a typo*

9	
גָּדַר דְּרָכַי בְּגִזִּית נְתִיבָתִי עָוָה: ס	
He blocked my ways(pl) in cut stone and my paths he made crooked.	
גָּדַר (גָּדַר)	QP3ms To LSB/ESV: block/BLB:enclose <i>to wall</i>
בְּגִזִּית (גִּזִּית)	Noun fs Abs With LSB: cut stone/ESV: blocks of stones/hewn stone
נְתִיבָתִי (נְתִיב)	Noun mp Constr My paths
עָוָה (עָוָה)	DP3ms To make crooked

cut w/ a purpose

← DO ← V

walled path

like v7

*ABCBA
v' do / do v
in cut stones*

metaphor
predators

10	
לב אֶרֶב הוּא לִי אֶרֶי בְּמִסְתָּרִים:	
He is(הוא) a bear is lying in wait for me, a lion in hiding. <LSB: secret places>	
לֵב (לֵב)	Noun ms Abs A bear
אֶרֶב (אֶרֶב)	QPtcms Abs To lie in wait/KR: ambush
בְּמִסְתָּרִים (מִסְתָּר)	Prep + Noun mp Abs In secret places/KR: To hide

Tx3

11	
דַּרְכֵי סוּרָר וַיִּפְשְׁתָּנִי שְׁמִנִי שָׁמָּה:	
My ways(pl) He turned aside and He tore me to pieces He made me desolate.	
סוּרָר (סוּר) or (ס.ר.ר. (S-R-R)) S: God	Polel perfect 3ms Note: gAI says Qal Ptc ms To turn aside
וַיִּפְשְׁתָּנִי (פָּשַׁח)	DIwc3ms + 1cs PS LSB/ESV: To tear to pieces/To pull in pieces
שְׁמִנִי (שָׁמַן)	QP3ms + 1cs PS To make

set/place/make
He set me desolate - connectors missing
DPOB missing

Lam 3:1-33
Heb 423
Class 8, March 17, 2026

12	
דָּרָךְ קִשְׁתּוֹ וַיַּצִּיבֵנִי כַּמִּטְרָא לַחֵץ: ס	
He bent his bow and He set me as a target for the arrow.	
דָּרָךְ (דָּרַךְ)	QP3ms To BLB: bend/KR: march/tread
וַיַּצִּיבֵנִי (נָצַב)	HIwc3ms + 1cs PS To set
כַּמִּטְרָא (מִטְרָה)	Prep(w/ def art) + Noun fs Abs As a LSB/ESV: target/BLB: mark
לַחֵץ (חָץ)	Prep(w/ def art) + Noun ms Abs

13	
הֵבִיא בְּכִלְיוֹתַי בְּנֵי אֲשָׁפְתּוֹ:	
He made to enter into my kidneys the sons (arrows) of his quiver. <ESV: He(3ms) drove into my kidneys)	
הֵבִיא (בִּוֵּא) S: God O: בְּכִלְיוֹתַי	HP3ms (causative) To enter/go
בְּכִלְיוֹתַי (כִּלְיָה)	Prep + Noun fp Constr + 1cs PS Into my kidneys/ reigns <i>reins</i> NET= kept-
אֲשָׁפְתּוֹ (אֲשָׁפָה)	Noun fs Constr + 3ms PS Of his quiver
בְּנֵי (בֵּן)	Noun mp Constr The arrows

דָּרָךְ

kidney
reins
NET= kept-
kidney
secrete

He pet himself

14	
הֵיִתִּי שְׂחֹק לְכָל־עַמִּי נְגִינָתָם כָּל־הַיּוֹם:	
I <u>have</u> become a laughingstock to all my people Their song all of my days <LSB: Their music <i>of mockery</i> all the day./ESV: the object of their taunts all day long.>	
הֵיִתִּי (הָיָה)	QP1cs To be
שְׂחֹק (שָׂחַק)	Noun ms Abs A LSB/ESV: <i>laughingstock</i> /BLB: <i>derision</i> To laugh
נְגִינָתָם (נָגַן)	Noun fs Constr + 3mp PS Their song

15	
הַשְׁבִּיעַנִי בַּמְרֹרִים הָרוּנִי לַעֲנָה: ס	
He <u>has</u> filled me with bitterness <LSB: He has saturated me with bitterness> He <u>has</u> sated me with wormwood <LSB&ESV>	
הַשְׁבִּיעַנִי (שָׁבַע)	HP3ms + 1cs PS To fill/KR: satisfy
בַּמְרֹרִים (מָרַר)	Prep(w.def art) + Noun mp Abs With bitterness
הָרוּנִי (רָוַה)	HP3ms causative + 1cs PS To LSB/ESV: sate me/BLB: make me drunk
לַעֲנָה (לָעַן)	Noun fs Abs With wormwood

ie. sate me

1x3

16	
וַיִּגְרַם בְּחֻצֵץ שָׁנִי הַכְּפִישָׁנִי בְּאַפֶּרֶ: 1x3	
He has grinded in gravel my teeth <LSB: He has broken my teeth with gravel;/ESV: He has made my teeth grind on gravel,> He has made me cower in the dust <ESV: ashes>	
וַיִּגְרַם (גָּרַם)	HIwc3ms causative To ESV: grind/LSB/BLB: break
בְּחֻצֵץ (חֻצֵץ)	Prep(w.def art) + Noun ms Abs With gravel stones
שָׁנִי (שָׁן)	Noun md Constr + 1cs PS My teeth
הַכְּפִישָׁנִי (כָּפַשׁ)	HP3ms causative + 1cs PS To cower/cover

17	
וַתִּזְנַח מִשְׁלוֹם נַפְשִׁי נָשִׁיתִי טוֹבָה: if 2ms - You rejected my soul for peace	
And my soul <u>has</u> been rejected from peace <ESV: my soul is bereft of peace;> I <u>have</u> forgotten goodness <ESV: I have forgotten what happiness is>	
וַתִּזְנַח (זָנַח) וַנִּפְּשִׁי (fs?) S=He(G) 2ms 3.6 (You)	QIwc3fs To LSB: reject/ESV: make bereft/BLB: remove far off
נָשִׁיתִי (נָשָׂה)	QP1cs To forget

He rejected my soul from peace

OR

N => digestion I and goats underneath it => Vulgate 81x8

18	
וְאָמַר אֶבֶד נִצְחִי וְתוֹסַלְתִּי מִיְהוָה: ס	
So I said, "My strength perished And my hope from the LORD (has perished too/as well)." <LSB: As well as my hopeful waiting which comes from Yahweh."/ESV: so has my hope from the LORD."> Alt: So I said, "My strength and my hope from the LORD has perished."	
וְאָמַר (אָמַר)	QIwc1cs I: preformative aleph is 1cs, R1 holem To say
אֶבֶד (אָבַד)	QP3ms To vanish/LSB&ESV:perish
נִצְחִי וְתוֹסַלְתִּי מִיְהוָה: S:	
נִצָּחַ (נִצָּחַ)	Noun ms Constr + 1cs PS My LSB: strength/ESV: endurance
(תוֹסַלְתִּי) וְתוֹסַלְתִּי	Conj + Noun fs Constr + 1cs PS To hope (yahal) My hope

19	
זָכַר-עֲנִי וּמְרוֹדִי לַעֲנָה וְרָאשׁ:	
Remember my affliction and my bitterness <LSB: my homelessness/ESV: my wanderings> The wormwood and the gall	
זָכַר (זָכַר)	QM2ms To remember
וּמְרוֹדִי (מְרוֹדִי)	Conj + Noun ms Contr + 1cs PS My misery Yarad – to go down? => ESV wanderings
לַעֲנָה (לַעֲנָה)	Noun fs Abs The wormwood
וְרָאשׁ (רָאשׁ)	Conj + Noun ms Abs And the gall

M followed by 4 synonyms

I x 3

20

זָכוֹר תִּזְכּוֹר וְתִשׁוּחַ עָלַי נַפְשִׁי:

My soul(fs) continually remembers
And is bowed down upon men <LSB/ESV: within me>

זָכוֹר (זָכַר) נַפְשִׁי

QIA (emphasis)
To remember

תִּזְכּוֹר (זָכַר) S: נַפְשִׁי (fs?)

QI3fs
To remember

וְתִשׁוּחַ (שׁוּחַ) S: נַפְשִׁי (fs?)

QI3fs Waw Conjunctive
To bow down/humble

21

נָאֵת אָשִׁיב אֶל-לִבִּי עַל-כֵּן אוֹחִיל: ס

This I will return to my heart therefore I will hope <LSB: I will wait in hope.>
<ESV: But this I call to mind, and therefore I have hope:>

אָשִׁיב (שׁוּב)

HI1cs
To return

עַל-כֵּן

Therefore

אוֹחִיל

HI1cs
To hope

וּכְתוּב בְּסֵפֶר הַסֵּפֶר - כְּתוּב בְּסֵפֶר הַסֵּפֶר
Your soul, not my soul

consumed by the

22	חֶסֶדִי יְהוָה כִּי לֹא-תִמְנוּ כִּי לֹא-כָלוּ רַחֲמָיו: Lovingkindnesses(pl) of the LORD for we were not ceased - <i>we are not consumed</i> <LSB: The lovingkindnesses of Yahweh indeed never cease/ESV: The steadfast love of the LORD never ceases> For his compassions do not come to an end <LSB: For His compassions never fail./ESV: his mercies never come to an end;>	
תִּמְנוּ (תָּמַם)	QP1cp <i>or 343</i>	<i>- drop 18 you get 34</i>
	1cp: נו post-formative	
	To be LSB&ESV: cease/BLB: consumed	
רַחֲמָיו S: (פָּלָה) כָּלוּ	QP3cp	
	To be ESV: come to an end/LSB: fail/KR: complete	
רַחֲמָיו (רָחַם)	Noun mp Constr+ 3ms PS	
	Mp: qamets Yod	
	<i>His compassions</i>	

23		
	חֲדָשִׁים לְבָקָרִים רַבָּה אֱמוּנָתְךָ:	
	(They are) new every morning Great (is) your faithfulness	
חֲדָשִׁים (חָדַשׁ)	Adj mp Abs New	
לְבָקָרִים (בָּקַר)	Noun mp Abs Every morning	
אֱמוּנָתְךָ (אָמוּנָה)	Noun fs Constr + 2mp PS Fs: qamets Taw seghol Faithfulness	

24	
חֶלְקִי יְהוָה אֲמַרָה נַפְשִׁי עַל-כֵּן אוֹתִיל לוֹ: ס	
<i>My portion (is) the LORD," says my soul</i> <i>"Therefore I will hope in Him." <LSB: Therefore I wait for Him.></i>	
חֶלְקִי (חֶלֶק)	Noun ms Constr + 1cs PS <i>My lot/portion</i>
אֲמַרָה (אָמַר) S: נַפְשִׁי (fs?)	QP3fs To say
עַל-כֵּן	<i>Therefore</i>
אוֹתִיל (יָחַל)	HI1cs I – Yod Hiphil: holem Waw is reduction of the He in 1cs, R2 hireq Yod, To hope

25	
טוֹב יְהוָה לְקוֹי לְנַפֵּשׁ תִּדְרָשׁוּ:	
Good (is) the LORD to those waiting for him <LSB: Yahweh is good to those who hope in Him> To <u>the</u> soul seeking him	
לְקוֹי (קוֹה)	Prep + Qal Ptc mp Constr + 3ms PS To ESV: wait/LSB: hope <i>Unto them that wait for him</i>
תִּדְרָשׁוּ (דָּרַשׁ) S: לְנַפֵּשׁ (fs?)	QI3ms + 3ms PS (not 1cp 3ms) To seek

Lam 3:1-33
Heb 423
Class 8, March 17, 2026

26	טוֹב וַיָּחִיל יְדוּמָם לְתַשׁוּעַת יְהוָה:	
(It is) good (to) quietly wait <LSB: It is good that he waits silently/ESV: It is good that one should wait quietly> For <u>the</u> salvation of the LORD		
וַיָּחִיל (יָחִיל) ← דְּחַל וְ	Conj + Adj ms Abs Yahal – to wait/hope To wait/hope	if V = Haphel 3m He waits
וְדוּמָם (דוּמָם) (d-m-m))	Conj + Adverb And quietly wait	
וְיָשָׁע (תַּשׁוּעָה) לְתַשׁוּעַת	Prep + Noun fs Constr To be delivered/saved	

27		
טוֹב לְגִבּוֹר כִּי־יִשָּׂא עַל בְּנֵעוּרָיו: ס		
(It is) good for a man that he bear the yoke in his youth <LSB: <u>should</u> bear>		
יִשָּׂא (נִשָּׂא)	QI3ms	
	To LSB&ESV&BLB: bear/ lift up	

טוב ויחיל ודומם לְתַשׁוּעַת יְהוָה

185

28	
	יֵשֵׁב בְּדָד וְיִדָּם כִּי נָטַל עָלָיו:
Let him sit alone and be silent for he <u>has laid</u> (it) upon him <ESV: Let him sit alone in silence when it is laid on him;>	
יֵשֵׁב (יֵשֵׁב)	QI(J)3ms J: Let him I – Yod יֵשֵׁב and not יָשׁוּב : Prefix tsere, R2 tsere, Note 1 To sit/dwell
בְּדָד (בְּדָד)	Noun ms Abs Alone
וְיִדָּם (דָּמַם)	QI(J)wc3ms To be silent
נָטַל (נָטַל)	QP3ms To bear

basden entst

Tant he ac now conjunctive

Note 1:

יֵשֵׁב (To sit/dwell):

3ms: יֵשֵׁב (yeshev - he will sit)

3fs: תֵּשֵׁב (teshev - she will sit)

יָשׁוּב (To return):

3ms: יָשׁוּב (yashuv - he will return)

3fs: תָּשׁוּב (tashuv - she will return)

The vowel under the prefix () is different: יֵשֵׁב uses a (), whereas יָשׁוּב uses a ().

יֵשֵׁב (Y-Sh-V): This is a Pe-Yod (פ"י) verb, meaning the first letter of the root is a Yod (). In the Future (Imperfect) tense, the Yod drops out and is replaced by a prefix, often resulting in a () under the prefix letter ().

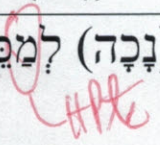
יָשׁוּב (Sh-V-V): This is a Ayin-Vav/Ayin-Yod (ע"ו) verb (a hollow verb). Its future tense form involves a Vav or Yod in the middle (- he will return), not an initial .

In summary, the consonants שִׁב (Shin-Bet) present in יֵשֵׁב align with the last two letters of the root יֵשֵׁב, and the vowel structure indicates it is the 3rd person masculine singular future form of this, or similar, "Pe-Yod" roots. Dropping the Yod: In many inflections of the Qal conjugation, the first root letter Yod () drops out or changes, particularly in the future tense.

Future Tense Transformation: The prefix changes, and the vowels shift from Qamats-Patach (יֵשֵׁב) to Tsere-Segol (יֵשֵׁב), where the initial Yod is no longer pronounced as a consonant () but rather forms the vowel "e" sound (Yod + Tsere).

Lam 3:1-33
Heb 423
Class 8, March 17, 2026

29	
יָתֵן בְּעֶפֶר פִּיהוּ אִלָּי יֵשׁ תִּקְוָה:	
Let him put his mouth in the dust perhaps there is hope <ESV: there may yet behope>	
יָתֵן (נָתַן) S: He	QI(J)3ms To give
תִּקְוָה (תִּקְוָה)	Noun fs Abs Hope

30	
יָתֵן לְמַכְהוּ לְחִי יִשָּׁבַע בְּחֶרֶף: ס	
Let him give his cheek to the one striking him <LSB: to the one who strikes him/ESV: to the one who strikes> Let him be filled with shame <LSB: Let him be saturated with reproach/ESV: Let him be filled with insults>	
יָתֵן (נָתַן)	QI(J)3ms To give
לְמַכְהוּ (נָכָה) 	Prep + HPtcms Constr + 3ms PS III - He HPtcms: Note 1 To strike/smite
לְחִי (לְחִי)	Noun ms Abs Cheek
יִשָּׁבַע (שָׁבַע)	QI(J)3ms KR: To be satisfied/LSB: saturated/ESV: filled

Note 1: מַכָּה (makkeh): Hiphil active participle, masculine singular construct form of the root (n-k-h, "to strike/smite"). As a participle, it acts as a noun: "the smiter" or "the one who strikes."

Hiphil Characteristic (-Prefix/Vowel): Hiphil participles are distinguished by a mem-prefix (-) followed by a hireq-yod (י) vowel under the second root consonant. In this case, the root is (n-k-h). The assimilates (disappears), and the resulting form is makkēh.

Participle Vocalization (ending): The final vowel, a tsere-he (ֵה), is a typical ending for a Hiphil participle with a weak (III-ה) root, replacing the regular active participle structure.

Masculine Singular: The form is masculine and singular, referring to one male subject.

33

31	
	כִּי לֹא יִזְנֶה לְעוֹלָם אֲדֹנָי:
For the Lord will not cast off forever <LSB: will not reject forever>	
אֲדֹנָי S: (זָנָה) יִזְנֶה	QI3ms To ESV&BLB: cast off/LSB: reject

32	
	כִּי אִם־הוֹגָה וְרַחֵם כְּרַב חֲסָדָיו:
For if he causes grief <ESV: For, though he cause grief> Then he will have compassion as great as his lovingkindness <LSB: according to His abundant lovingkindness/ESV: according to the abundance of his steadfast love>	
הוֹגָה (יָגָה)	H(causative)P3ms To grieve
וְרַחֵם (רָחַם)	QwcP3ms To have compassion
חֲסָדָיו (חֶסֶד)	Noun mp Constr of his mercies

↑ ↑
 investigating suggests Masorete think it should be plural

↓
 says that by parse as both

33	
כִּי לֹא עָנָה מִלְּבֹו וַיִּגַּה בְּנֵי־אִישׁ: ט	
For He does not afflict from His heart <LSB&ESV> And He (does not) grieve the Sons(pl) of Man(sg) <LSB: Or grieve the sons of men>	
עָנָה (עָנָה)	DP3ms Note 1: Why it is not to respond/answer Piel (R2 dagesh): to afflict/humble Qal: to answer Piel: To afflict
מִלְּבֹו (לֵב)	Prep + Noun ms Constr + 3ms PS LSB: <i>from His heart</i> /BLB: <i>Willingly</i>
וַיִּגַּה (יָגַה)	DIwc3ms To grieve

Note 1: The Hebrew root עָנָה (anah) does mean "to answer," "respond," or "testify" in Biblical Hebrew. It is, in fact, one of the most common verbs for this purpose, appearing over 600 times. However, the reason for confusion—and why it often seems to mean something else—is that there are actually two distinct Hebrew roots spelled with these same letters (ayin-nun-heh), or at least two very different, commonly confused usages of the same root,:

עָנָה I (Qal stem) (H6030): Means to answer, respond, sing, or bear witness.

עָנָה II / עָנָה (Piel stem) (H6031): Means to afflict, oppress, humble, or depress.

Here is why עָנָה may not be interpreted as "respond" in certain Biblical contexts:

Morphology (Stem Usage): The meaning depends heavily on the stem (binyan) used. While the Qal stem usually means "answer," the Piel (or intensive) stem, often written as עָנָה (in'nah), is used for "afflict" or "humble".

The "Affliction" Confusion: The root for affliction (עָנָה) often appears when describing humbling oneself, fasting, or being oppressed, leading to it being translated as "affliction" rather than "response".

Contextual Differences: In some cases, scholars debate whether the root is meant to be read as "answer" or "afflict," requiring careful contextual analysis.

Distinct Roots Misinterpreted: Although they look similar, some analyses treat them as separate roots that have overlapping spellings rather than a single word with wild contradictions.

In summary, עָנָה absolutely means "to respond," but it is frequently confused with or overshadowed by the identical-looking root עָנָה which means "to afflict" or "to humble".

*a/f, v33 → goes downhill
poetry - not explicitly stated - I have to make inferences*